

[DEDICATED FOR TRANSMISSION ABROAD.]

THE LATTER-DAY SAINTS

THE MILLENNIAL STAR.

"Look not you to the Kingdom of God and His righteousness?"—Jesus Christ.

No. 12, Vol. XXXI.

Saturday, April 3, 1869.

Price One Penny.

THE SOUTH AND GENERAL GRANT.

The Southern Republican members of Congress who called upon General Grant to "assure him of the hearty support of the loyal people" of their section, elicited nothing that should shake the popular faith in his desire to restore the work of reconstruction in a wise and catholic spirit. The general will find nothing in the recent reports of the interview to indicate hopes of harboring malice and proscription. To the essential principles of the Congressional policy General Grant has shown that he is honestly and heartily committed. He will take care that the national authority is respected and its laws obeyed. He will place the district commands in the hands of soldiers whose fidelity to duty will be tempered with generosity and clemency. The Ku Klux and their abettors will soon be taught the lesson of submission. The whole influence of the Government will, for the time being, be exerted on the side of the Constitutional institutions, and the spirit of rebellion remains to be extirpated by force and harmony.

It is gratifying to the Republicans to have called in the services of the great man. The resolution of the gentleman, Mr. Whittier, to the good example set by General Grant in South Carolina, seems to us which we would have done in general. For General Sibley was one of the first of our Southern commanders to perceive

the necessity of removing political disabilities as a means of restoring to public confidence the best men of the State. His administration was a happy blending of kindness with strictness—a combination which, while securing respect for law, commanded the goodwill and even the co-operation of all parties. If, therefore, the Southern institutions are prepared, as they declare, to take the course of General Sibley in South Carolina as a model for the guidance of military commissions in the unreconstructed States, there is every reason to rejoice in their liberality. They are more tolerant and more just than Northern extremists who presume to speak in their behalf.

The feeling of confidence in General Grant is not confined to Republicans. There has been something more than a tacit acquiescence in his election by a large proportion of those of the Southern people who originally preferred his opponent. The prevailing characteristic of the Southern press now is moderation. The violent journals do not thrive. The violent Mercury of Charleston perishes for lack of support, and the moderation from which it suffered seems to recruit the few prominent politicians who cultivate its spirit. The South is no longer belligerent even in its talk. It has accepted the situation with apparent good faith and the conditions in which it is applying its energies to material development before it falls back upon other than partialities.

[April 2, 1860.]

This improved condition of things is only in part the result of the determination displayed by the North last November to enforce the policy of Congress. It proceeds in no small degree from confidence in the fairness and magnanimity of General Grant. His known persistency and firmness may not have been without an effect. They may have quieted some disturbing tendencies and allayed much of the irritation which Mr. Johnson's unfortunate course was calculated to excite. But, after all, we believe that the real secret of General Grant's influence at the South is his contempt for the arts of partisanship and his known disposition to foster friendly relations between North and South. None imputes to him laxness where the law is concerned. None suspects him of indifference to the principles to which Congress has given expression. But his treatment of Lee, the generous opinions communicated to Congress, and his known anxiety to heal the wounds of war, have contributed to a general reliance on the part of the South in the moderation and equity of his action as President. The support he has more recently accorded to the Virginia compromise movement, and his personal intervention to arrest

extreme measures against the Georgia representatives, are circumstances which will not diminish the confidence of the South in the policy of his administration.

It does not follow, however, that the South should be, or beneficially can be, represented in the Cabinet. The case would be different if it were possible to select a man whose fitness and fidelity the entire South would attest. A Southern secretary would then be desirable. But such a man is not to be found. The popular sensitiveness is yet too great to make it expedient to take a prominent partisan from that section, and the appointment of a non-partisan would be followed by an outcry that would go far towards destroying his usefulness. From this dilemma there is no escape except by limiting representation in the Cabinet to sections unaffected by the feverish excitement of reconstruction. The interests of the South will not suffer from the exclusion, nor will the rights or influence of the consistently loyal among its people be thereby impaired. On the contrary, genuine good feeling will be more likely to be promoted, and that is the first requisite of peace.—*New York Times.*

—New York Journal of Commerce.

"HEATHENISM IN NEW YORK."

The New York *Journal of Commerce*, in calling attention to a little work published by the New York City Mission and Tract Society, entitled "Christian Work in the Metropolis," takes occasion to express itself concerning a merchant of that city who, a year ago at a public meeting, called New York "heathen ground." The *Journal* calls attention to the various charitable, religious, philanthropic, and other societies for the amelioration of human misery, the enlightenment of the mind, and the elevation of the human race. It says that "the annual disbursements of the private, religious, and charitable associations foot up, according to this report, two millions of dollars;" and no account is taken of the large sum given to

build churches, hospitals, asylums, endow literary and other associations, &c. It considers that the merchant who used the objectional phrase illustrated the proverb of fouling one's own nest; and it considers it a calumny. Yet, if the *Journal* were to take another view of the same subject, it might be forced to admit that the Empire city, with all its charities, ameliorating societies and institutions, and the thousand and one means by which its wealth, intelligence, and philanthropy endeavor to relieve and raise its wretchedness, degradation and ignorance, contains a terrible amount of "heathenism," enough to warrant the name of "heathen ground" being applied to it.

Unfortunately the history of the

world bears incontrovertible testimony that great national wealth has ever been allied with increased national corruption—the very quintessence of practical heathenism, which no amount of rich charities, gorgeous temples, learned institutions, nor luxurious refinement could gild over and hide from the face of Heaven. Could the annals of luxurious Nineveh or haughty Babylon be disentombed from the silent past, there is little doubt but their closing days of grandeur were magnificent with costly worship to their gods, and ostentatious charities to the misery in their midst. And Rome in her days of greatest pride, power and wealth, when her temples glittered with imperial magnificence, manifested

the same characteristics which have marked—not barbarism and paganism—but heathenism everywhere as contrasted with the purity, the virtue, and the excellence produced by a faithful observance of the Gospel of Christ.

We fear New York and other great cities give too much reason to receive the appellation "heathen ground," and the telegraph this morning brings strong confirmation of it, in announcing that twelve murderers, most of them arrested during the past month, are in the Tombs; and that over 68,000 arrests were made during the past year, nearly 22,000 of whom were females, and seventy-eight for murder.—*Deseret News, Feb. 4.*

AN EGYPTIAN STATE BALL.

A correspondent sends a long account of the Viceroy's ball given on the 4th of March, at his new palace at Gezireh, on the banks of the Nile, about five miles' drive from Cairo. On reaching the gates (the writer says) we were stopped by a crowd of Turkish officials who asked for our tickets, and who on receiving them saluted us, and we passed on through the gates into the grounds. We were at once struck with the beauty and magnificence of the place—the drive on either side studded with trees of the densest foliage, and here and there lamps, whose posts were gilded, and whose soft and blended lights had a beautiful effect. We arrived at the palace too soon, for after having given up our hats and cloaks, we were asked by one of the officials if we would not like to go out in the grounds for half an hour. There was evidently some reason for wishing to get us away, as we soon found out, for at that moment the Viceroy himself appeared, and told one of the attendants to take us out and show us the grounds. The fact was, he wished to show the palace when lighted up and before the guests arrived to the ladies of the harem. We were taken to see the Grotto, a place in itself worthy of much note, it being at least sixty feet high, with

walks right through it, leading to its summit, and little streamlets of water running and trickling at every nick and corner, and lamps, with the same sort of globes as those in the gardens, interspersed throughout, while here and there was a mimic little waterfall whose streams ran over stained glass lighted from behind, giving to the water the color of the glass on which it ran. From this we were conducted to the Viceroy's hall of reception in the grounds. This is a large open terrace whose roof is supported by marble pillars, with floor of the same, and in the centre stood a large fountain, which, however, was dry. While walking through the gardens on our way back to the palace we heard voices laughing and talking, and soon found out that the ladies of the harem were returning through the grounds to their palace. Our guide said we must walk out of their way, but unfortunately we were too late for compliance. Our only refuge was under one of the lamps, where the ladies passed us. With them, and walking in front, were the Viceroy's daughters, at least so our guide told us; and these ladies on seeing us put up their eyeglasses, astonished at the presence of such curious people.

We now return to the palace. On

Continued in next number.

entering the portico one could not fail to be struck with the magnificence of the interior. Facing us and leading to the upper part of the palace were the stairs, of the purest white, and inlaid with strips of black marble, highly polished. Stationed at either corner and at the turns of the stairs were Nubian soldiers clad in tunics of chain armor and helmets whose visors extended in a bar of steel below the nose. On reaching the top of the stairs we entered one of the large state rooms, with floor of polished wood, sofas and chairs of crimson velvet surrounding it, and a gigantic ottoman in the centre, of the same material, sufficiently large to accommodate at least twenty-five people. In front of this room was the verandah, where the dancers after each dance resorted for fresh air. The verandah was filled with rich and rare plants, whose soft colors, in contrast with the gorgeous fittings around, gave relief and pleasure to the eye. On the left of this, and about the size of the first room, but more richly furnished, was the reception-room, where the visitors on entering made their obeisance to the Viceroy, who appeared to receive every one very cordially, shaking hands with many of the ladies. On leaving this we walked across the first room to the ball and refreshment rooms, where the dancing was going on. Here were officers in divers uniforms, civilians

(many whose decorations appeared sufficiently heavy to make them almost bow their heads), Turks in the Viceroy's uniform and turboosh cap, all dancing with ladies. Refreshments, such as ices and every conceivable cooling drink, were being constantly handed round on large chased silver trays by English State servants in red coats, powdered wigs, &c. Supper was laid down stairs in three or four rooms. Fruits and vegetables, both in and out of season, were to be had, and wine in abundance. On the other side, again, were the coffee and smoking rooms. I believe there was not one vacant seat in the large card-room.

We returned to the ball-room—now four a.m. The dancing was evidently beginning to flag, and many of the people were already gone; and by five the last carriages were being called up. During the whole time the Viceroy was walking about the rooms, making himself very agreeable amongst his guests—amongst whom were Sir John Lawrence, the Duke of Sutherland, M. de Lesseps, of the Suez Canal, and many distinguished foreigners. The guests numbered 3,000, 4,000 invitations having gone out. All the guests residing at Alexandria and Suez were taken to Cairo and back by special trains, provided by the Viceroy's orders.—*Pall Mall Gazette.*

INDUSTRY.—The servants of industry are known by their appearance. Their garb is always whole and wholesome. Idleness travels very leisurely, and poverty soon overtakes him; but, in every instance, an industrious man becomes more industrious, the wife more active and careful, the children better educated, and more fitted for their station in life. When the habit is formed of acquiring property, whether real or personal, the individual feels a solid satisfaction within his own mind which the idle spendthrift can form no idea of. Look at the ragged slaves of idleness, and judge which is the best master to serve—industry or idleness; the one begets respect, the other contempt; the one leads to honor, the other to ignominy.

THE DIVINE PHILOSOPHY OF MISFORTUNES.—What a cold, cast-iron, selfish world this would be if flesh and blood were heir to no misfortunes—if we had not the poor with us always—if there were none to help, to pity, to love—if there were no perils by flood, fire, and field—“no pestilence that walketh in darkness,” no destroyer that “wasteth at noon-day!” Were it not for these calamities and misfortunes, incident to us all, individually and collectively, the great heart of humanity would stagnate, like the heavens without electricity, or a lake of fresh water without inlet, outlet, and motion. The best qualities of human nature would never see the light; sympathy would never expand beyond self; and society would become one vast, arid, dewless expanse of selfishness.—ELIJAH BURRITT.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(Jewish Chronicle.)

The effect of such liberal legislation on the part of the Christian inhabitants of France was most favorable, for they lived with the Jews on terms of the utmost familiarity and friendship. It is said, even, that they took part in Jewish festivals, occasionally attended the synagogues, and often preferred the Jewish to the Christian preachers. Frequent marriages took place between the two races, for the beauty of Jewish women was as transcendent then as it has generally been in all lands and ages. We even read of a deacon who, in A.D. 839, became a public convert to the Jewish faith, and received the rite of circumcision. In Lyons and its vicinity, it seemed to be a doubtful question whether the Jewish race were not more opulent, influential, and prosperous than the Christian, and whether the synagogues were not more potent than the church.

This state of things excited the malignity of the priesthood to an unparalleled extent; and it was the more intense from the fact that, for a long time, their opposition was perfectly impotent. All their exertions to undermine the influence and injure the prosperity of the Jews, during the reign of Charlemagne, were utterly useless. With the successor, Louis le Débonnaire, they were equally powerless. An attempt was made to ruin Zedekiah, that monarch's physician, who had held the same important office in the Court of Charlemagne. They attributed his long-continued influence to the power of magic; and they narrated stories how he swallowed a whole cartful of hay, together with the horses, and how he had been seen flying in the air, as was asserted of Simon Magus of old. But all the falsehoods which were fabricated against the Jews failed to accomplish the intended purpose. At length Agobard, the Bishop of Lyons, could endure their prosperity in silence no longer, for he beheld them occupying the choicest and handsomest dwellings of that city; their innumerable vessels crowding its busy port; their bales of merchandise covering the

quays; their extensive and elegant importations adorning the shops; their slaves and servants crowding the thoroughfares; their brilliant equal pages flashing along the streets; their bankers and money-changers most potent in the halls of finance; their women most applauded and admired in the polished circles of fashion; their Rabbis and doctors most renowned for learning and eloquence among the celebrities of the day. He commenced his operations with the members of his own church, and forbade Christians to have any intercourse whatever with the detested race; but the Jews complained of this insult to the King Louis, and he ordered the irate Agobard to give them no further disturbance. But the animosity of the prelate could not be restrained, and he ordered his people not to do any labor for the Jews on Saturday, or to eat with them during Lent, or to buy any meat which had been prepared by them, or after their custom, or to drink their wine. These annoyances drew forth another indignant protest from the Israelites, and another prohibitory edict from the king, annulling the councils and orders of the bishop.

Thus provoked and foiled, Agobard fretted and fumed, and drew up a long memorial against the Jews, which, having made a journey to Paris, he presented in person to the king; at the same time using his utmost exertions and authority, and that of his Order, to diminish the influence which they had attained and exercised. He preferred many accusations against them, asserting that they sold unhealthy meat and wine to the Christians; that they cursed the Christians in guttural and unintelligible Hebrew in their synagogues; that they boasted of their favor with the king in the most overbearing and insulting manner; that by the change of the market day from Saturday, the Jewish synagogues were more crowded than the Christian churches; and last, though most important of all, that they stole the children of Christians, and sold

them into slavery to the Moors. The bishop concluded his memorial by adding a long theological argument to prove that it was the duty of all Christian monarchs to persecute and punish the Jews; how St. Paul proved it; how eminent prelates in earlier times, such as Hillary and Appollinaris, had set the excellent example of it; and how the Rabbis taught the most blasphemous doctrines, such as that the letters of the Hebrew alphabet were eternal, and that the name of Christ ought to be derided and blasphemed. All these assertions were nothing but a string of sanctimonious and malignant lies, and so the king, Louis, regarded them. Agobard was received very coldly by the monarch; was compelled to wait a long time in the anti-chamber, which he regarded as a great insult; and was ordered at last to return to his diocese without having accomplished any part of his amiable mission. The result was that the Jews were more protected and prosperous than before; and the mortified prelate poured forth his indignation and spite in a long epistle to his friend Nebridius, the Bishop of Narbonne, whose views on the subject sympathized with his own. He charged the Jews with being "clothed with cursing as with a garment." The cursing was, however, all on the side of the exemplary Christian bishop;* for in this epistle he proceeded to execrate the objects of his hatred in a most lavish and wholesale manner,—asserting that their cursedness penetrated to their very bones, marrow and entrails; in the city and in the country; at the beginning and the ending of their lives; in their flocks, meats, granaries, cellars, and magazines of every kind. One consequence of the publication of this letter, so perfect a model of Christian charity and love, was, that one of the highest officers in the royal palace at once abjured the Christian faith and joined the synagogue.

During the reign of Charles the Bald, the son of Louis le Debonnaire,

the condition of the Jews in France remained equally prosperous; the only difference between their condition and that of the rest of his subjects being, that they paid into the public treasury a tenth of their gains, while the Christians only an eleventh. The chief banker and treasurer of that monarch was an Israelite named Judah, and he was employed by Charles to perform a mission to Barcelona, and convey thither a present of ten pounds of silver intended for the cathedral of that city. Zedekiah still continued to hold the office of royal physician, although it is asserted that he was bribed by an enormous sum to shorten the life of the sovereign by administering poison; on which charge, whether true or false, he was disgraced and broken on the wheel in the succeeding reign.

It was during the reign of Charles the Bald that the prosperity of the Jews in France began to decline. The gradual rise and supremacy of the feudal system, which took place after the invasion of the Normans, were injurious to the interests of the Israelites; and in proportion as the feudal lords, in conjunction and alliance with the ecclesiastical dignitaries, obtained great authority over the people, the prejudice entertained by the latter against the Jews influenced the conduct and feelings of the former; and the combined tyranny and animosity of both sorely pressed upon the obnoxious race. Their persecutions began by efforts to compass their conversion to Christianity. Even in Lyons many converts were made; and so many Jewish children were persuaded away from their parents, that the Jews were compelled to send their offspring to Vienne, Arles, and other cities where less animosity and zeal prevailed against them, in order to continue and complete their education. As soon as the prelates discovered that they could carry on the work with impunity, they assembled in council at Meaux, and passed a decree excluding the Jews in future from all participation in civil offices; and another council, convened soon afterwards at Paris, adopted a similar edict. The death of Charles the Bald, which, as we have said, was ascribed

* It may not be out of place to remind our readers that these Sketches are penned by a gentleman Christian by birth and education.—ED. J. C.

by the avowed enemies of the Jews to the purchased perfidy of his Jewish physician, was the signal for the commencement of the ancient horrors of unrestrained persecution against them.

Cotemporary with the Golden Age of Judaism in France was the halcyon era of Judaism in Spain. From the period of the conquest of that country by the Moors, in the middle of the ninth century, till the end of the tenth, the Israelites lived on terms of perfect social and political equality with the Moslems. It was in and around the opulent cities of Cordova and Granada that the civilization, arts and commerce of the triumphant Moorish race centred; and there also the Jewish people, nursed and cheered by external advantages, and by propitious influences, attained a degree of distinction, cultivation and splendor, which had been unknown to them since the downfall of Jerusalem.

The dynasty of the Moors in Spain well deserved to be termed magnificent, and it soon became the rival of the Caliphate of Bagdad; and these

two kingdoms were the most splendid seats of Mahometan power which existed in that age. In Spain the Jews attained such prosperity that their chief men held high offices at the court of the Moorish sovereigns. They equalled in wealth the most opulent of the Moors. Their commerce extended along the whole northern coast of Africa and crowded the ports of the Mediterranean, and they lived on terms of the greatest intimacy and equality with the Mahometan community. They then began to cultivate literature with much success, so that their learned men became very celebrated in theology, medicine and astronomy. The ancient harp of Judah, which had hung for so many ages in mournful silence on the willows, was then taken down, and its sounding chords swept by masterly hands, which elicited melodies that rivalled those of the olden time; and hymns were then composed in the Hebrew language, which are used to this day in the services of the synagogues of the Sephardic Jews.

[TO BE CONTINUED.]

Where necessity ends, curiosity begins; and no sooner are we supplied with everything that Nature can demand, than we sit down to contrive artificial appetites.—JOHNSON.

A SCRIPTURE COINCIDENCE.—Dr. Burt, in his book, "The Far East," just published, thus notes a remarkable Scripture coincidence:—"The tourist in Egypt, looking for Bible illustrations, is likely to be disappointed when he finds no 'bullrushes,' or 'reeds,' answering to those spoken of in the history of the infant Moses. No sign of flag, reed, or other aquatic plant appears, either along the Nile or elsewhere. Yet there must have been such plants in former times. The monuments depict them in great variety, the lotus being a favorite. And the rolls of papyrus found in the tombs testify to the existence of such plants, the papyrus having been made from the bark of the paper reed. How interesting to the Scripture student to find that the disappearance of these plants was specifically predicted by the Scripture writers! Says the Prophet Isaiah, 'The reeds and flags shall wither, the paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks shall wither, be driven away, and be no more.' But the question comes, Why do not aquatic plants now grow in Egypt? Are not the physical conditions now existing in this country the same which have always prevailed? And does the Divine fiat now resist natural laws, for the fulfillment of prophecy? I answer that aquatic plants—which, as Herodotus testifies, were extremely valuable—were reared, in the time of Egypt's prosperity, by artificial means, involving the preparation of reservoirs and 'brooks.' Thus, too, by means of 'ponds' and 'sluices,' the fish were multiplied. And the prediction of Isaiah relates to the destruction of the nice arrangements of artificial life, on which depended the country's high prosperity. And how entirely natural that the bathing place of Pharaoh's daughter should be a cultivated garden bordering the Nile, where seclusion could be had!"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 3, 1869.

LOVE ONE ANOTHER.

THE Savior said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one another." In connection with the first great commandment, "Thou shalt love the Lord thy God with all thy heart," was the commandment given, "Thou shalt love thy neighbor as thyself," and on these two commandments, Jesus said, "hang all the law and the prophets." This is very obvious, for if we love God we will gladly obey His commandments and delight to do His will, and, therefore, cease to do evil. We love God when we comprehend that from Him emanates all truth and righteousness; that He is the source of all life, light, wisdom and goodness; also that He is the Father of our spirits, and that He loves us as His dear children, and that in Him dwells all that is loveable. When we realize this, and comprehend that we are here in a state of probation or trial, and that good and evil are set before us to choose as we will according as we love, if we love to do well—to do right—we will choose the better part, and prove by our works, our actions, what we love. We can profess with our lips, but it is our actions that stand as an evidence for or against us. If we truly love God, we will try to please Him by taking a course to abstain from sin, and endeavor not to say or do anything at any time that is opposed to the principles of righteousness; also to obtain that faith that will enable us to always fulfill and observe His laws and commandments.

If we are true disciples of Jesus Christ, it is manifested by our love; for, if God is love, and we are His disciples, then we have His Spirit, and that Spirit is love. Guided by this Spirit we begin to work the works of righteousness, and to purify ourselves to "dwell in God," withdrawing from the filthiness of sin and the destroying power of unbelief, for "light and truth forsaketh that evil one." Such a course of life attracts the attention of those who delight in truth and righteousness, excites their admiration, then their love, for they are desirous of warring against sin, and of seeking to establish righteousness upon the earth. Where a man's treasure is there will his heart be, and if he truly delights in righteousness, because it is sweet to him, he will cleave to it. We love good actions, love to increase in wisdom and intelligence, and love those from whose lips words of judgment and equity flow; and our confidence increases in them as their actions demonstrate their love of correct principles. It is the privilege of all the disciples of Christ to grow and increase in the spirit of love and the knowledge of God as they advance in obedience, which obedience in righteousness is ever prompted by love; as it is written, "he that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." This promise should animate all to diligence, for if our hearts are fixed upon truth we are continually learning here a little

and there's a little, and advancing in intelligence and the power of self-government. Our love is increased as principle after principle is developed to our understanding, filling us with joy. As disciples of our Lord and Savior, increasing in wisdom and love, shunning sin and speaking no evil, we beget the love and respect not only of the household of faith, but of those who desire to know the way of life; and fulfill the injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Although many, in their blindness, reject the principles he advocates, they are constrained to feel that he is honest and sincere in his belief; and the testimony of such an one is far more productive of good than that of those who profess, but fail to demonstrate their faith by their works.

The injunction to love one another, when carried out in the spirit of the Savior's instructions, directly conduces to happiness and confidence; for, in loving one another, of necessity we are very careful not to infringe upon the rights and privileges of our neighbors, seeing that what is essential to happiness for ourselves is equally essential to the happiness of others, and knowing that we have no rights that are not common with all that are called to be Saints. We are all joint heirs of an eternal life, and our heavenly Father is no respecter of persons; and when we faithfully do His will and keep His commandments, taking the name of His beloved Son and enduring in faith unto the end, we will become one with the Father and the Son, which fact should make us very careful not to be guilty of any selfish indiscretion that would bring a reproach upon ourselves or His cause.

Man is created in the image of God, loveable in his form, strength, beauty and intelligence, hence it is natural to love man, but unnatural to love his vices. We often hear it remarked, when speaking of a, to all appearance, otherwise excellent man, "what a pity that he is dishonest," or, "how lamentable it is that so promising a young man is led and overcome by his passions," demonstrating that it is not men, but the wrong they commit that is obnoxious. In like manner we grieve over the obdurate, the proneness of man to do evil, their hardness of heart, hypocrisy and unbelief, because we realize, in part, the sufferings they will have to endure for the rejection of the Gospel which, bringing light and truth, would be joy and eternal salvation if received, cleansing from sin.

It is love for neighbor that prompts the humble disciple of Christ to go forth to win souls unto Him, that they may enjoy the peace, happiness and love that prevade the souls of those who are devoted to do the will of our heavenly Father. The elders of the Church of Jesus Christ of Latter-day Saints prove their love of men, in cheerfully going forth to teach the way of life; and when their missions are ended, and they are privileged to return, in renewing their labors at home and living the life they instructed others. Let the Saints continue to love one another, and so live that they may be endeared to one another by acts of kindness that they may gain that confidence and love that casteth out all fear, and which are so essential for the growth of that unity to which all must come, to inherit eternal lives. When we can thus testify of each other, we realize that we are one with all who are seeking for the establishment of righteousness upon the earth, to the overthrow of iniquity and abomination. Then will we be, in deed and truth, the disciples of Jesus Christ, and become powerful for good, if we practice the commandments of our Savior, love one

another, and press on steadily and patiently for the "prize of the high calling of God in Christ Jesus."

G. T.

MATTHEW, XI, 11.—In answer to a question, the following is re-published from STAR No. 29, Vol. xx:—

"Among these that are born of women, there hath not arisen a greater prophet than John the Baptist: nevertheless, he that is least in the kingdom of heaven is greater than he." "How is it that John was considered one of the greatest of Prophets? His miracles could not have constituted his greatness.

Firstly. He was intrusted with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since? No man.

Secondly. He was intrusted with the important mission, and it was required at his hands to baptize the Son of Man. Whoever had the honor of doing that? Whoever had so great a privilege and glory? Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the *sign* of a dove, in witness of that administration? The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the Devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the *form* of a dove, but in *sign* of a dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.

Thirdly. John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law; and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zechariah wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven; and these three reasons constitute him the greatest Prophet born of a woman.

Second question:—How was the least in the kingdom of heaven greater than he?

In reply, I asked—Who did Jesus have reference to as being the least? Jesus was looked upon as having the least claim in all God's kingdom, and was least entitled to their credulity as a Prophet, as though he had said—"He that is considered the least among you is greater than John—that is, myself."—JOSEPH SMITH.

Those who know the world will not be bashful, and those who know themselves will never be impudent.

LITTLE THINGS.—Little things are of wondrous importance. They are the last links in a long chain of effects, or the first in a long chain of causes, or they are both. They make the sum of human things. They test a man's character every hour in the day, and, as the jutting and curving of the bank regulates a river's flow, so do they, directly or indirectly, determine the entire course of our existence for good or evil, brilliant or obscure.

CHINESE CHARITIES.

That benevolent societies are found in a heathen land may appear strange to Western readers; but it is a fact that they exist in China in numbers and variety hardly exceeded in Christian lands. In comparing these institutions with those of the West, one is also struck with the similarity which exists in their nature and objects. We have here orphan asylums, institutions for the relief of the widows, as well as for the aged and infirm, public hospitals, and free schools, together with other kindred institutions more peculiarly Chinese in their character. Moral tracts are also distributed to a great extent.

Orphan asylums are found in almost every city, and frequently in country villages. They are established by a wealthy individual, or several individuals associated together, and are sometimes supported by a permanent fund, or the proceeds of lands given for that purpose. Most children brought to these establishments are infants whose parents are too poor to support them. The great majority of them are girls. They are put in the charge of foster-mothers, who generally live at their own homes, and are required to present them for inspection at the asylum every half-month, when they receive their regular stipend. When the children are about two years old they are brought back to the establishment, and several are put under the care of one nurse. When they have arrived at a suitable age, boys are put out as apprentices to learn trades, or sent to free schools; girls are sold to the poorer classes, according to the custom of the country, as wives. Children of both sexes, however, are not unfrequently adopted, and treated by their benefactors as their own.

In Hang-chow, the provincial capital of Chekiang, I found, in connection with a variety of benevolent institutions, an Asylum for Old Men, in which I became particularly interested, and which I frequently visited. It contained, in 1859, about five hundred inmates. The building was large, the beneficiaries were made very comfort-

able, and everything connected with the establishment was carried on with as much order and system as in a similar institution in our own country. In addition to an immense dining-room, kitchen, and sleeping apartments, conveniences were afforded in separate buildings for making different articles of handicraft, and the inmates were at liberty to spend as much time as they chose working at some trade, and to make such use as they pleased of whatever they might earn in this way.

Societies for affording pecuniary aid to widows are very common, and exist either independently or in connection with societies embracing several distinct objects conjointly. Immediately after the death of her husband, the widow receives a larger stipend than at any subsequent time, in order to assist her in providing for her young children. This allowance is gradually diminished; and as old age approaches, women of this class, if they have no children able to support them, are sometimes transferred to another establishment which provides for the wants of the aged and infirm. When a respectable and worthy widow is in want, and the limited number of beneficiaries in the public asylums is complete, private individuals frequently make contributions to afford relief in these particular cases. The peculiar interest felt in this class of women is due to the views of the Chinese respecting the disreputableness of the second marriage of widows. Among the poor, and in cases of widows who have no children to depend upon in after-life, a second marriage is allowable, though the opposite course is spoken of in terms of the highest commendation as honorable and meritorious. The ground for this feeling seems to be respect for the memory of the deceased husband.

The gratuitous distribution of medicine is quite common in China. In the summer especially, certain remedies much prized by the people may be obtained free of charge from societies which include this among other objects for which they are instituted. There is a very common mode of prac-

tising the healing art, professedly from benevolent motives, in which a selfish motive is too apparent. Notices may continually be seen placarded in public places calling the attention of the public to some distinguished personage of the Esculapian school who has learned his art at the capital, or from some foreigner, or from some distinguished native practitioner, or by communication with the genii, who is desirous of relieving those who are in a condition of suffering and distress, and will give them an opportunity to avail themselves of his knowledge and skill without charge, except for the cost of medicine.

A new enterprise originated a few years since in the city of Suchow, and has since been introduced into other places, which can not but be regarded with peculiar interest. Its express object is "the suppression of immoral books." This enterprise has also gained the sanction and concurrence of the authorities, and has already done much towards checking the influence of this source of demoralization. The people are not only requested, but required to bring such books as have been prohibited to the head-quarters of this society, where they receive nearly an equivalent for them in money. Not only books, but the stereotyped blocks from which they are printed, are thus collected at a great expense, and all are together, at stated times, committed to the flames. Several of the celebrated standard novels of China, which in a moral point of view will bear favorable comparison with some of the current popular literature of our own country, have fallen under the ban of this society, and cannot now be obtained without great trouble and expense. Instances have occurred in which booksellers, who have continued to sell immoral works in the face of these regulations, have become obnoxious to public authority, and incurred a great sacrifice of reputation and property.

There are in Chinese cities public asylums, sustained at the expense of

Government, containing a limited number of diseased and disabled poor, who receive a daily allowance insufficient for their support, and eke out the remainder of their living by begging. They are more successful than others, as they carry the evidence of their misfortunes in their physical infirmities, and some of them amass considerable property. These also have their heads or leaders, some of whom are brokers and billshavers. They sometimes buy bad bills at a discount, and collect them by attacking the house of the delinquent debtor with an army of beggars, until he is glad to get rid of them by paying it.

The most popular of the benevolent institutions in Ningpo, and the one having by far the largest income, includes a variety of objects. It has a fund for providing coffins for the poor, a fund for carrying coffins which have been thrown carelessly aside to some suitable place for interment, and one for collecting and burying again human bones which are found exposed to view; also a fund for providing medicine in summer, and warm clothes in winter; a fund for the relief of widows; one for gathering old printed paper, and the only one in Ningpo for suppressing immoral books. This society has a large building, with as many secretaries and superintendents as are necessary for the orderly and efficient carrying on of its extensive operations.

It is also worthy of remark, that most of the roads and fine arch bridges, as well as the public buildings of China, are constructed by voluntary donations. In connection with these public works it is very common to see stone tablets erected containing the names of the donors and the amounts of their subscriptions.

Tea is in many places provided for travellers, and offered gratuitously in resting houses by the roadside. Poor scholars are furnished with money for travelling expenses in attending the literary examinations.—*Nevius's "China and the Chinese."*

Some relaxation is necessary to people of every degree; the head that thinks and the hand that labors must have some little time to recruit their dimished powers.—GILPIN.

ONE UNIFORM STANDARD TIME.

Nothing, perhaps, is so perplexing to an inexperienced traveller—especially if he is an Englishman—crossing our continent as the successive variations in local time. However excellent his favorite repeater may be, if he depends upon it, as he is sure to do until its erratic indications induce him to suspect that the jolting of the cars must have disarranged its delicate machinery, he is certain to be led into numberless annoying situations. Now he hurries pell-mell through his business, or regretfully postpones or curtails a visit to some celebrated locality and rushes breathlessly to the depot, to be disgusted to find that his train does not start for another half-hour; again, he pursues his leisurely way or prolongs the friendly chat and arrives complacently at the country station, to learn that the cars passed through fifteen minutes ago, and another train is not due under a couple of hours. In short, going east or west, he invariably finds his watch fast or slow, but never by any fortunate coincidence correct till he reaches home again. A traveller from Boston arriving in New York finds his pocket indicator twelve minutes fast; at Washington it will be twenty-four minutes ahead, at Buffalo thirty-two minutes, at Cincinnati fifty-four, at Chicago a trifle over an hour, at Omaha an hour and forty minutes, at Salt Lake City two hours and forty minutes, and at San Francisco nearly three hours and a half faster than when he started. Returning by the same route, all this is reversed; his watch continually loses till, on again reaching Boston, its indications are once more correct.

These variations of local time in journeying west or east (they do not occur in travelling due north or south) are caused, as most people are aware, by the diurnal revolution of our little planet upon its axis, which is accomplished once every twenty-four hours. As its whole circumference is divided into 360° by imaginary lines running north and south, a simple calculation shows us that there must be a difference of four minutes of time between ~~say~~ two consecutive meridians, as

these lines are called, from the fact that when any one of them comes directly opposite the sun—which occurs when the luminary is due south of it—it is noon or midday (meridies) at all places through which it passes. As time travels from east to west, a watch will gain when going in the latter direction and lose in the former, unless one uniform time be maintained throughout the whole country. In Great Britain, where the extent of territory is small and the contour of the island is chiefly north and south, the difference between the extremes of local time does not amount to thirty minutes. Very little difficulty has been experienced there in adopting Greenwich time as a standard throughout the country, for, though the national observatory is on the eastern side of the island, the maximum variation does not practically produce any inconvenience. The principal towns there receive standard time daily by telegraph, and at the chief seaports "time balls" are dropped by electric currents from the Greenwich observatory at a certain stated hour daily for the benefit of seafaring captains in regulating their chronometers. All public clocks, too, are set, and railroad trains run, by the same standard time; hence a good watch will be equally correct at Liverpool and London, at Penzance and Lowestoft.

In following this excellent precedent here the magnitude of our country, extending through so many degrees of longitude, offers some peculiar difficulties, and until the telegraph wire united the two oceans was well-nigh impossible. Leaving Alaska altogether in the cold, and cutting off the north-eastern spur of New England, the extreme difference in time between the Atlantic and Pacific, between Boston and San Francisco, is three hours and twenty-four minutes. Supposing Washington time to be adopted as the standard, Boston would be twenty-four minutes behindhand, while the Golden City would be just three hours fast—a difference which would make some rather curious transformations. For instance, how great would be our

[April 3, 1860.]

astonishment to hear that the sun in his old age was acting at San Francisco the part of a fast youth, keeping late hours of a winter evening and not rising before 11 a.m. in the morning! But though experience would soon accustom people to these eccentricities, there is really no need of any such great deviation from local time anywhere on the American continent. Some central meridian might be chosen by which the difference would be minimized; and no meridian appears more suitable than the 96th west from Greenwich (or the 19th west from Washington), passing through the rising city of Omaha and running parallel almost with the Mississippi at no great distance from the chief cities of the West and South. If this line were fixed upon, the greatest variation would not exceed an hour and forty minutes on our extreme eastern and western borders—a difference practically unnoticeable—while in three-fourths of the Union the divergence would be considerably less. This would abolish one, at least, of the chronic perplexities of railway travelling, and give us one uniform standard time throughout the Union; while if the same meridian were also adopted on all our maps and charts as the starting-point for reckoning longitude the advantages would be still more obvious.

Another innovation in measuring

time which we shall adopt in time is the astronomical fashion of counting the hours consecutively from one to twenty-four, instead of the ordinary method of dividing the day into two portions of twelve hours each. This would avoid the circumlocutory phrases entailed by the present system, and abolish the necessity for chronicling an event as occurring at 8 a.m., or 2 o'clock in the morning, or 2 in the afternoon, 12 o'clock noon, or 12 o'clock at night. It gives us definiteness and conciseness, and though a little awkward at first, as most innovations are, might be adopted with or without uniform time. But our indications of the flight of time will not be perfect until all public clocks in the Union—and, indeed, all private clocks too—are made to go isochronally. This is even now thoroughly feasible. By means of electricity one central time-piece can be made to regulate any number of others, no matter at what distance, which may be connected with it. It is simply a question of detail, of so much battery power and so many miles of wire. In short, electricity is yet a mere infant. What it has done is nothing to what it will do; and the day is not very distant when there shall be one uniform time throughout the Union, and the swift, subtle fluid will perform the important function of universal time-regulator.—*New York Round Table.*

SUMMARY OF NEWS.

During the week, ending March 20, 70 wrecks were reported, making for the present year 661.

A young whale, 12 or 13 feet long, was captured on the beach at Whitley on Sunday.

HEAVY SNOWSTORMS AND LOSS OF LIFE IN CANADA.—Montreal, March 11. A heavy snowstorm and raging winds prevailed yesterday. No trains have started from or arrived here for two days. Four trains from New York are blocked at St. John's. The passengers are well supplied with provisions and fuel. Two gentlemen got through by sleighs yesterday. The eastern trains are about 30 miles away, and there is no possibility of their being extricated before Saturday. The ice roads on the river are impassable. Some men tried to cross yesterday, but had to abandon their teams. At Quebec three men were found dead in the snowdrifts. At Point Levi an avalanche of snow fell from the cliffs on a house containing 15 persons, four of whom were crushed to death. The trains between Montreal and Vandreuil had in some places to pass through mountains of snow 25 or 30 feet high.

What occupation does everybody begin life with?—A minor's.

A lady's sleeve-link.—A gentleman's arm.

What is man's leading principle?—Interest.

When a man and a woman are made one by a clergyman, the question is, which is the one? Sometimes there is a long struggle between them before this matter is finally settled.—*American paper*.

"Your future husband seems very exacting; he has been stipulating for all sorts of things," said a mother to a daughter, who was on the point of getting married. "Never mind, mamma," said the affectionate girl, who was already dressed for the wedding; "these are his last wishes."

The blessed golden rose which the Pope sends every year to some favored and virtuous Sovereign, and which has been bestowed on Queen Isabella, received the benediction as usual in the present season of Lent; but it appears there is now no Sovereign child of the church in sufficient favor to merit this sacred gift.

An American paper of 13th March says—"The snow-block on the Pacific Railroad which has interrupted passage for a month, has been cleared away, and the trains now pass through the Rocky Mountains in order." It is thought that the railway company will take measures to prevent such obstruction in future winters.

BIRTH IN A RAILWAY CARRIAGE.—Yesterday afternoon, as one of the Southern-bound trains was about leaving Baltimore, a woman entered one of the cars and took a seat, but in a short time with difficulty made her way to a side apartment, where she gave birth to a fine girl. The cries of the newcomer brought several ladies to the assistance of their suffering sister, as also a physician, and in a short time she was placed in a coach and taken to more comfortable quarters. The railroad men propose to christen the child "Caroline."—*"Washington Star," Febr. 27.*

BRAZILIAN COTTON.—The Cotton Supply Association have presented their gold medal to Mr. J. J. Aubertin for his services in promoting the growth of cotton in the Brazilian province of San Paulo. It is said that the development of this industry in San Paulo is the most rapid on record, and that should some estimates which have been forwarded for the coming year be verified by the production of 150,000 bales of 180 lb. each, the total from the province will be 50 per cent. in excess of the whole exportations of Brazil before the American war.—*Times*.

FISH AS FOOD.—Professor Agassiz has given a new impulse to fish culture in America by announcing his belief that fish as food feeds the brain, is a restorative of weakened cerebral functions, and adds to the intellectual powers generally. He has also stated that the drinking of water in limestone regions enlarges the skeleton. As Father Noyes has declared that his community at Oneida intends to direct attention to the breeding of better specimens of the *genus homo*, being dissatisfied that cattle should monopolise the advantages of scientific culture, he, at least, is not likely to neglect the hints of the Swiss professor.

EXTRAORDINARY HEAT IN AUSTRALIA.—The Australian papers announce the occurrence of extraordinary weather in some parts of the colony. At Wagga Wagga, at the close of December, flowers and shrubs were literally roasted, and fruit trees (in some instances) burnt up. Plums approaching ripeness fermented under the powerful heat, and hung on the branches like small bags of native-grown vinegar. The heads of many trees presented the appearance of having been subjected to the action of a stream of flame. Yet in the Tumut district, three days before, there was actually ice in the wash-hand basins of a morning. Wild horses were being destroyed in large numbers on the "Levels country," near Wagga Wagga, where the poor brutes were perishing from thirst. At Echuca, on the 24th of December, bees were destroyed by the heat. The contents of two hives had been totally destroyed by the melting of the combs and honey into one mass, by which the whole of the bees were smothered.